



FRANCISCAN HERALD

AND

FORUM

*My plan for social reform is
the Third Order.—Leo XIII*

FRANCISCAN HERALD AND FORUM is pledged to promote this Three-point Program of popular economics:

1. To commit no sin in heart or hand for the sake of goods of fortune.
2. To observe moderation in acquiring and enjoying goods of fortune.
3. To administer all goods of fortune in a way that they will serve the common good no less than personal advantage.

Published monthly at 5045 Laflin Street, Chicago 9, Illinois (Tel. Yards 4647). Fr. Philip Marquard O.F.M., Manager. Price 10c a copy; \$1.00 a year. Entered as second class matter March 23, 1940, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized April 1, 1943.

Published in the U. S. A.

CONTENTS

	Page
A Year Hence	225
Oh Blessed Tongue, by Fr. Cuthbert Gumbinger O. F. M. Cap.	227
On La Verna's Heights, by Fr. Demetrius Manousos O. F. M. Cap.	230
A Penitent of Father Pio, by Fr. Cuthbert Gumbinger O. F. M. Cap.	232
Self-Communings of a Martyr, by Ven. Paul Heath O. F. M.	235
The Perfect Model	238
Against the Green-Eyed Monster, by, Fr. Philip Marquard O. F. M.	241
Action Projects: The Outcast 244—Fraternity District Work 245—Self-Training 246—The Spiritual Life	247
Books	248
Toward International Organization	250
Items of Interest	253, 254, 255, 256

YOUR SUBSCRIPTION. The term of your subscription is noted on the wrapper of your FORUM. Thus 48DE would mean that your subscription expires with the issue of December 1948. Your receipt for subscription is advancement of the expiration date on the wrapper. The markings P or PC in your subscription key indicate a subscription prepaid for you. Sending such prepaid copies to prospective subscribers is the only means we use to secure subscribers.

YOUR ADDRESS: In sending your renewal, be sure to assign both your NAME and your ADDRESS exactly AS NOW found on the wrapper of your FORUM. Any change may cause confusion. If you

Editorial Policy: Our magazine is a forum. Signed articles and items do not always express the opinion of the Editor.

For your convenience, address all communications to:

THE FORUM **5045 S. Laflin Street** **Chicago 9, Illinois**

NATIONAL ORGANIZATION of the Third Order of St. Francis:

Bishop Protector NCWC: Most Rev. Richard J. Cushing, D. D., Archbishop of Boston.

National Directive Board: The Very Rev. Fr. Provincials; Very Rev. Fr. Romuald Mollaun O.F.M. (3) secretary.

National Executive Board: Fr. Thomas Grassmann O.F.M.C. chairman, Fr. Basil Gummermann O.F.M. Cap. vice chairman; Fr. John McGuirk T.O.R. counselor, Fr. Philip Marquard O.F.M. secretary, Rev. Bernard F. Burke priest consultant, John J. Craig consultant treasurer, James Insell consultant, A. J. Ohligschlager financial secretary, Vincent McAloon field secretary, Carl Bauer field secretary.

Provincial Headquarters: The Rev. Fr. Commissaries (1) Franciscan Friary, Pulaski Wis (O.F.M.); (2) 522 Carroll St., Brooklyn 15, N. Y. (O.F.M.); (3) 42 Calhoun St., Cincinnati 19, O. (O.F.M.); (4) 135 W. 31st St., New York 1, N. Y. (O.F.M.); (5) 5045 S. Laflin St., Chicago 9, Ill. (O.F.M.); (6) 133 Golden Gate Ave., San Francisco 2, Calif. (O.F.M.); (7) 1400 Quincy St. N.E., Washington 17, D. C. (O.F.M.); (8) Box 608, Lemont Ill. (O.F.M.); (9) 220 37th St., Pittsburgh 1, Pa. (O.F.M. Cap.); (10) 1740 Mt. Elliott Ave., Detroit 7, Mich. (O.F.M. Cap.); (11) St. Lawrence Friary, Sargent Ave., Beacon N. Y. (O.F.M. Cap.); (12) St. Bernard Friary, Hollidaysburg Pa. (T.O.R.); (13) 262 Blackstone Blvd., Providence R. I. (O.F.M. Cap.); (14) 2333 S. 6th St., Milwaukee 7, Wis. (O.F.M.C.); (15) Tekakwitha Friary, R. 1, Fonda N. Y. (O.F.M.C.); (16) 113 S. 5th St., Terre Haute Ind. (O.F.M.C.); (17) St. Francis College, Loretto Pa. (T.O.R.); (18) 205 Major Ave., Arrochar S. I., N. Y. (O.F.M.); (19) 232 S. Home Ave. Avalon, Pittsburgh 2, Pa. (O.F.M.); (20) Silverside Rd. R. 3, Wilmington Del. (O.F.M. Cap.); (21) 4851 Drexel Blvd., Chicago 15, Ill. (O.F.M.); (22) Box 84, Hebronville Texas (O.F.M.); (23) 700 S. Ann St., Baltimore 31, Md. (O.F.M.C.); (24) 2080 W. Dorchester St., Montreal Canada (O.F.M.); (25) Mt. St. Francis, Greene Me. (O.F.M.); (26) La Reparation, Pointe aux Trembles, Montreal Canada (O.F.M.Cap.).

National Secretariat: 5045 Laflin St., Chicago 9, Ill.

FRANCISCAN HERALD

AND

FORUM

Applying Christianity in the Spirit of Saint Francis

Organ for the various orders and congregations of St. Francis. Official organ of
The Third Order of St. Francis in the United States

Price \$1.00 a year; foreign \$1.35

Fr. Philip Marquard O.F.M., Manager. Fr. James Meyer O.F.M., Editor.
5045 Laflin Street, Chicago 9, Illinois

VOL. XXV (XXXIV)

AUGUST 1, 1946

NO. 8

A YEAR HENCE

WITH GOD'S BLESSING WE SHALL a year hence be preparing to hold the sixth national congress of the Third Order of St. Francis in the United States. The event comes a year later than the constitutional schedule calls for it, too late also to observe the twenty-fifth anniversary of Pope Benedict XV's celebrated encyclical *Sacra Propediem*, and too late to observe the twenty-fifth anniversary of our first national congress and of the founding of our national Tertiary organization.

That is a regrettable circumstance — just as tampering with fixed rules inclines to work mischief. Notably when institutions are concerned of so widespread and loosely connected a character as the Third Order among us, their very energy and life depend on the regular injections of vitality bound up with such periodic gatherings. They are the pulse beat of the organization.

There has been discernible in recent years a tendency, by no means due only to war conditions, to get away from plenary gatherings of the order both provincial and national. There is a tremendous amount of labor connected with the organization and conducting of such gatherings, and the inclination to get around such labor is intelligible; we

readily make ourselves believe that there are substitutes for them that are "just as good."

As one who has been connected with organized Tertiariism from the beginning, observing it functioning from the side lines where it was not possible to take an active hand, we can give it as our conviction that nothing in all the range of human devices toward enlivenment has stirred our Tertiaries and the public about them like these plenary gatherings of provinces and of the country. Nothing else has proved such an asset in the endeavor to publicize, propagate and solidify the Third Order among us.

Every national congress we have held, has been a replica of our first national congress in 1921 in point of welding our forces together — of all the three orders! —, of building up a spirit of solidarity and cooperation, of rousing the consciousness and the conscience of the individual Tertiaries in the farthest corners of the country; and not least of putting special life into the populous center where the respective congress was held, while drawing the attention of the public to the order by means of the publicity inevitably attending large-scale gatherings.

Not everything has been accom-

plished by these gatherings. There has been some evil connected with these gatherings. There are things which committees and limited representations can do much better than such plenary gatherings.

Let us cheerfully concede all that. But when there is question of stirring a country or bringing a province to its feet, that is not done by a provincial or a national board going into a huddle under circumstances such that even they of the local friary have no idea of what is toward until it is over — if then!

For that it takes months of preparation and publicity by qualified and determined committees. It takes constant reference and agitation in local centers the length and breadth of the land. It takes press and radio publicity. It takes above all a populous congress center, one with at the same time a numerous Tertiary membership and a numerous general population, and it requires that the Tertiary forces in the center be organized effectively toward the utmost in achievement, ready for sacrifice of time and person, yes and money too. Ordinarily nothing ever rises in results above the effort put into it.

What if we miss certain tangible results in such congresses? What if we do not go forth from such congresses with a fistful of concrete measures to actuate? What if the resolutions drafted are not always an inspiration to the ages? Who will deny that at times they have served as an inspiration for years to follow?

Let us never get the idea that we assemble in these congresses to remake everything that has gone before us. At most what we aim at is nothing new, but a rededication of ourselves to the traditional spirit of the order, with emphasis on this or that trait of the spirit or this or that article of the rule or this or that means to enlarge the activity of the

order, as the times may make it opportune.

True, that sort of thing is always going on among us, but there has been no national congress of all the five we have held to date which has not brought some such feature into bold relief for the edification of the Tertiary spirit in the years which followed. Where mature thought was given to our congresses previous to the event, the event itself was to that extent attended and followed by wholesome spiritual reaction — all in addition to the local and general stirring of the Tertiary spirit, which is the paramount fruit of all these gatherings.

We could let our provincial and national gatherings lapse into disuse. We could so restrict them in attendance that they would be mere committee meetings. But then we should presently have a generation rise up and shake their head in wonderment at our folly for discarding a routine advantage which in 1921 was built up at the cost of effort and energy of which few people on the scene today have the faintest idea. Your writer was on the scene to witness and admire it!

We should have — let us hope we should have! — some day another such a bear for work and glutton for punishment arise, to plan again and get under way the first national congress for many decades, as a thing indispensable and essential if we mean to bring together all the forces of St. Francis toward the realization of the Papal dream concerning the rebirth of Society in keeping with Gospel principles.

Whoever at such time is selected to undertake again to bring the Franciscan elements together, will not be grateful to us who had them together and who, dismayed at the task involved in keeping them together, permitted them to fall asunder. ●

OH BLESSED TONGUE!

ST. ANTHONY
THE CHRISTIAN ORATORBY FR. CUTHBERT GUMBINGER
O.F.M. CAP. (10)

Eighth article on St. Anthony of Padua, recently declared a Doctor of the Church. Unless otherwise noted, references are to Bishop Facchinetti O.F.M., Antonio da Padova, Milano, S. Lega Eucaristica, 1926, pp. 579-414 Incisioni.

WE HAVE SEEN THAT IN HIS WRITINGS St. Anthony always remained a practical man. He wrote to preach to others and help them save their soul. This eminently Franciscan trait is his great glory. It is the measure of his entire life and apostolate.

Enrico Salvagnini wrote a remarkable life of the saint in 1887 (*Sant' Antonio da Padova e i Suoi Tempi*, Roux, Napoli-Torino). Critics disagree as to various facts and opinions this author advances, but there is one point wherein Salvagnini missed the significance of Anthony's career. Salvagnini writes (p. 300) that Anthony was no original thinker to compare with St. Thomas Aquinas, nor a reformer like St. Francis, neither was he a prophet like Joachim of Fiore, nor a political personage such as Savonarola. Anthony was merely a grand orator!

The True Orator

WE MUST RATHER AGREE WITH Bishop Facchinetti when he says that though Anthony is not an Aquinas, he is nevertheless a great thinker. We have seen how deftly he wrote and how well he used the great knowledge at his command for future ages. As to reforms, Anthony certainly did bring about great changes in the moral and intellectual life of his audiences, especially in France and Italy. By defending the Faith, castigating vice and heresy, making peace among cities and promoting the monastic life, he made a deep and lasting impression.

As to being a prophet, who knows! St. Paul tells us that God gives various gifts; some are teachers, others

are prophets. It is certain, however, that Anthony's influence never had those bad effects such as certain prophets have produced by vaguely foretelling great things.

In politics, finally, Anthony advanced sound principles, and persuaded the cities and countries to live in justice and in the majesty of peace. Just as he hated false prophets and preached against them (e.g. the sermon of the Eighth Sunday after Pentecost), so he fought despotism as well as heresy, which latter brought about sad social results among the people.

Feudalism with its slavery, and Jewish usury, were targets of Anthony's zeal. While he saw certain advantages in feudalism, on the other hand he realized that it led to frequent petty wars, tyranny, hatred, and the destruction of life and of happy home conditions. The cruelty of the Jewish money-lenders was audacious and pitiless. Anthony waged a relentless war against them by exposing in his sermons their wicked system, their vile theories and their cruel ways.

From all of which we must conclude that as an orator Anthony is also a great thinker, a true reformer, a prophet, a messenger of peace, faith and joy, and a true friend of the people. He accomplished all this with his wonderful oratory. To grant him this praise only grudgingly, is to misunderstand his whole work and influence (pp. 240, 241).

The Needs of His Day

IN THE APOSTOLIC LETTER OF POPE Pius XII declaring Anthony a doctor, the saint is praised for his timely and pointed sermons, which

enabled him "to defend the truth, to combat error, to refute heretical ideas, and to reclaim the hearts of those who were lost to the right path." The Holy Father quotes Pope Sixtus IV, who wrote of Anthony: "As an orb rises from the deep, the blessed Anthony . . . shone like a brilliant constellation, enlightening, enhancing and establishing the orthodoxy of our faith and the Catholic Church . . . with deep insight and learning in things Divine, and with his very fervid preaching."

So Anthony has been lauded down the ages. There must have been great genius at work in him when he preached, or there would not be such universal acclaim. Even his enemies had to admit that in him the world had a powerful preacher. Contemporaries, historians, biographers, popes and monks unite in witnessing to the preaching genius of the young Portuguese.

Anthony's knowledge was not merely academic. He cast a look upon his world and sensed its needs. With the help of prayer, penance and his native talent of adaptation, he gave the people the doctrine of Christ like a new garment cut to their measure, to clothe the nakedness of their spiritual poverty. From the Gospel and the Sacred Heart he gave them the pure waters of truth and ministered to them the body and blood of Christ.

Bishop Hilarin Felder O.F.M. Cap., in his monumental work on the History of Scientific Studies in the Franciscan Order from Its Foundation till the Middle of the Thirteenth Century, gives a fine explanation of the needs of that century and how the Dominicans and Franciscans answered these needs (p. 29).

The venerable bishop says that Dominic and his sons announced the external and internal doctrines of the eternal Word, while Francis and

his followers imitated the works, the immense charity, and the heart of the Godman. In a marvelous synthesis the celebrated friar shows that the glorious founders Dominic and Francis applied efficacious remedies to the disorders of their century. The human family suffered from evils of heart and mind. Its mind was clouded with ignorance and infidelity; its heart was ruined by vice and corruption. The results were heresy, apostasy, wars, murder, sodomy, adultery, hatred, cruelty and every kind of crime man can commit against God, self and neighbor (p. 29).

To cure that mind the Dominicans sought to teach the truth. They are known as the Friars Preachers. Thus they found their way into the hearts of men by showing them the lovely light of the Faith and preparing the way for God's love. The Franciscans in turn strove to spread peace and love, and to help people see the Lord of all charity, who died for love of us. Thus they hoped to enter the minds of their hearers and show them the splendors of the Gospel and the Catholic Church.

Dominic shines in the cherubic light of his mind, Francis in the seraphic glow of his heart. Yet Dominican preaching leads also to the God of Love, and Franciscan preaching leads to the God who is the Lord of all science and wisdom. The orders of Dominic and Francis have always followed these ideals of their founders. Both types of friars run the same path, yet each follows its own pace, its own side of the road, its own impetus, and the same God is the goal of all.

Anthony before His Audience

TO LOOK AT ANTHONY'S SERMONS today is not the same as to have seen and heard him preaching. That is true of any orator or any saint who moved the people to a better life. Bishop Facchinetti proves

from Anthony's sermons and from contemporaries that Anthony knew how to fuse the ideals of Francis and Dominic in remedying the evils of the times. His keen mind was able to pierce the fallacious arguments of heretics and to show sinners the vanity of their ways.

Yet in all he said there was ever the warmth of love and the fire of apostolic ardor that he received from Christ and learned from the example of Francis. He was indeed a "shining and a burning light".

Anthony was convinced that the pulpit needed a change — a return to Evangelical efficacy. There is hardly a sermon of his but he alludes in some way to preachers. Now he deplores their negligence about helping the people, now he gives them advice, encouragement and light to be worthy ministers of the word. His advice is more frequent than his laments about them. In fact, his first application of the sacred text is devoted to preachers (p. 252).

Here is one of Anthony's exhortations and counsels for preachers: "Preaching must be based on the Old and the New Testament . . . to be solid, true and fit to move and convert souls. It should be like the melody David played to soothe the fury of the demon; like bread given to the just to bring forth fruit in virtue and grace; like a stream where the Christian soul can slake its thirst, dwell on the shores, and mirror itself, like a dove, in its gentle lapping" (p. 253).

Anthony compares the preacher to the farmer who works hard over the land to make it bear fruit; to the sky that sends down the rain of truth; to the lightning of good example, and the thunder of threats to sinners. Above all Anthony is anxious that the preacher himself be a holy man, so that his mission

be indeed fruitful and that he practice what he preaches. Treating of the words, "And Jacob took the stone, which he had laid under his head" (Gen. 28, 18), Anthony writes: "The preacher must place under his head, that is, his mind, the cornerstone, which is Jesus Christ, and on him he must rest, and through him he must conquer the Devil" (p. 254).

In his writings and preaching Anthony had these ideals in mind; to save souls by love, learning and patience; to lift up the fallen sinners and heretics; to console the afflicted and the tempted; to clarify the minds of the doubtful and the scrupulous; to distribute the graces of truth impartially to all and sundry; to hold prayer in delight and consider it the soul's pasture. If the preacher acts thus, he will be a fit instrument of God's truth, light and love (p. 255).

Thomas of Pavia gives this picture of Anthony in the act of preaching:

"Encouraged by Him who sent him, he knew the art of preaching so well as to merit the name of the Evangelical missionary. Tirelessly he passed from city to city and town to town spreading everywhere the seeds of eternal life and preaching to all the Gospel of Christ with wonderful eloquence and most fervid zeal. His language was filled with such grace that it filled his hearers also with God's love . . . Old people admired this youth for the profundity and the sublimity of his thought, while the young marveled at the vigor wherewith he was able to point out and castigate the causes and occasions of sin and to plant the seeds of true virtue. People of every age and class rejoiced to hear from this man of God the principles and counsels of a new life. To all he preached the truth without regard for human

respect or fear of any mortal" (p. 255).

Anthony's Titles

JEAN RIGAUD CITES SOME OF THE titles people gave Anthony for the wonderful power of his sacred eloquence. He is styled the Trumpet of the Law, the Echo of the Prophets, the Voice of the Apostles, the Herald of the Gospel, the New Elias, a second Paul, and the Messenger of Eternal Truth.

Indeed, that is sufficient glory for many men, yet it is the same gentle Anthony who receives these titles and whom we venerate as we see him holding the Divine Child so tenderly in his arms. But that Child is true God and true man, the King of Kings, God with us, the Prince of Peace, the Father of the world to come, and the government is upon his shoulders, as Isaias tells us. That mighty and glorious Child taught Anthony that vigor of speech and the power of eloquence which made him in very deed a new prophet and a herald of Christ, crying like another Baptist to make straight the paths of the Lord (p. 256).

And God approved Anthony's sermons with many miracles.

Though some of Anthony's sermons have been preserved, they are in polished form and in Latin. Of his actual spoken word in the Romance tongues of that day, we have nothing. Much, too, of his written work is entirely lost. We must be satisfied to look at his sermons in cold Latin print, and try to imagine the glory that once was. It is like trying to feel the heat of a volcanic eruption by touching the cold lava centuries after the event.

Yet, from history and biography, from criticism and analysis of his sermons we can form some idea of the splendid work Anthony did for souls. He taught the Church then; he still teaches it with his virtues and writings.

Among the doctors of the Church St. Anthony holds the unique distinction that his tongue is still incorrupt. Silent in its silver reliquary in Padua's basilica, it still cries out to all men of every age that God is Love. ●

ON LA VERNA'S HEIGHTS

HISTORY AS IS
OR AS IT SUITS US?

BY. FR. DEMETRIUS MANOUSOS
O.F.M. CAP. (10)

THERE WAS A TIME WHEN A SAINT'S biography was not a good biography unless it averaged three miracles to the chapter. Readers wanted miracles, and they got them. The authors gave them every miracle in the life of their saint, and sometimes a few more. The authors' faith was simple, and just as simple was the faith of their readers.

A Difference

TODAY IT IS DIFFERENT. THERE is much stress on "human" saints. Miracles are treated scientifically, or not at all. Readers want human

saints, and authors give the people every purely human characteristic found in their saint, and sometimes a few more. Sometimes they torture the supernatural down to the small measure of the natural.

Why this difference? I do not think we are being too hard on the present when we say that we no longer live in the ages of faith. We moderns tend to be scared of the supernatural; our forefathers reveled in it. To them the edification found in reading a saint's life consisted in the admiration, praise, and

gratitude which welled up in their hearts on contemplating God's wonderful works in his saints. We are a more pragmatic people. For us edification is in finding a plan on which we can model our own lives, and in receiving encouragement to follow that plan.

The correct attitude, of course, is the golden mean. It includes both points of view and excludes neither, so long as facts are respected.

The month of August witnesses the first of the five Sundays in preparation for the feast of the stigmatization of St. Francis. It is an old-time feast, the feast of a miracle. In the ages of faith it was a feast people could revel in. Today we are liable to sit uncomfortably in its presence.

Moderns do not like the Stigmata — I mean non-Catholic moderns. In the Readers Digest for December 1945, there was an article on St. Francis by Donald Culross Peattie. Mr. Peattie is a Protestant and a naturalist, but Mr. Peattie, like many another Protestant and naturalist, loves St. Francis. He tells the Foverello's story in a beautifully simple little article. "Where other saints," he says, "overawe us by superhuman holiness, Francis of Assisi is as purely human as a beautiful child."

Purely Human?

WHEN MR. PEATTIE COMES TO THE last years of Francis' life, he meets a difficulty. He could not very well omit the Stigmata, but he must also preserve his "purely human" saint. So he tells us about the "dread malady" which seized Francis. "Strange sores had appeared on his hands and feet. They looked as if nails had been driven through the four extremities — the Stigmata, or marks of the Crucifixion, cried the awed brothers!"

The attempt is clumsy, and we

cannot help pitying a man who in the light of historical testimony calls the crown of Francis' life a dread malady. There is nothing purely human about the fact or the feast of the stigmatization of St. Francis. "O Lord Jesus Christ," the Church prays, "who, when the world was growing cold, renewed the sacred marks of your passion in the flesh of our most fortunate Father Francis, in order to inflame our hearts with the fire of your love, please grant that by his merits and prayers we may always carry the cross and produce worthy fruits of penance."

Notice how the Liturgy keeps a perfect balance between the edification of admiration and the edification of imitation. St. Francis received the Stigmata that we might be inflamed with Christ's love — here is edification by admiration. "Grant that we may always carry the cross and practice penance" — here is edification by imitation.

If our age prefers to stress the imitable rather than the admirable, that is not wrong in itself. But we must remove all dross from the attitude. We must veer violently away from any point of view that smacks of naturalism, that would see in our saints only what is natural and make our imitation of the saints purely natural.

No part of Francis' life is better adapted to rule out naturalism in the understanding and imitation of St. Francis than his experience on Mount La Verna. We have to understand and imitate the lesson of the sacred Stigmata on a supernatural plane or not at all.

The Spirit of the Stigmata

THE LITURGY APPLIES THE WORDS of St. Paul to Francis: "God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me,

and I to the world, . . . For I bear the marks of the Lord Jesus in my body" (Gal. 6, 14-17).

In all probability the apostle had rather the spiritual than the physical marks of the Stigmata in his person, and the words apply more literally to St. Francis than they do to St. Paul. Yet the sense in which St. Paul applied the words to himself gives us the hint we want for the moral to our story.

In the words of St. Paul, we are to "put on Christ," and the Christ we are to put on, is the Christ St. Paul preached, Christ crucified. The stigmatization of our father St. Francis is God's eternal symbol of this great supernatural mystery.

With the five livid scars on Francis' body Christ indicated to the world what had happened in Francis' soul. Francis had put on Christ. We cannot aspire without presumption to the reality which Francis experienced corporally, but we must aspire to the reality he experienced spiritually.

To crucify the world to ourselves and ourselves to the world — that is our stigmatization, the stigmatization meant for every Christian. "Put on Christ," is the call of the Christian vocation, and we cannot become other Christs without being crucified with Christ.

Do we not know that we have to suffer these things before entering into our glory?

A PENITENT OF FATHER PIO

FRUITS OF THE STIGMATIZATION

BY FR. CUTHBERT GUMBINGER
O.F.M. CAP. (10)

YEARS AGO AS A STUDENT IN Rome, it was my good fortune to spend the summer months at the old Capuchin friary in the Alban hills overlooking Frascati. The quaint town was destroyed by our bombers on September 18, 1943. Most likely it is still a heap of ruins. But in my time Frascati was an ideal resort.

One afternoon in late August, 1932, I was sitting in the friary garden looking out over Rome. It was a hot, lazy day. Grapes and figs were ripe, bees hummed and buzzed, and a haze of dust hung over the Eternal City. Suddenly the superior, kind and venerable and a former superior of stigmatic Father Pio at Foggia, came to me with a young man. Father Superior introduced the man, and we sat there chatting before supper.

The stranger was dressed in a gray habit, similar in shape to the

habit worn by Capuchins, except that it had a small circular cape under the hood. The habit was girt with a white cord. The man was about thirty-three years of age. His hair was tightly clipped, his beard was full and black, and his feet entirely bare, not protected even by sandals. He was a handsome man with dark skin, oval face, lustrous eyes, in which a deep fire glowed, and he was cheerful and talkative.

As we spoke about the weather, the fruit, and Rome, I watched the man closely and noticed that he was immaculate, that his hands were soft and fine, and that his feet were delicate though a bit dusty. Fr. Superior had introduced him to me as a layman, whom we will call Attilio. I noticed that the two men spoke as old friends and had many things in common.

After a time the superior told

me the man's story. Some while after Father Pio had received the stigmata, and the news had spread far and wide, there were many who doubted the authenticity of the phenomenon. Among them was a young lawyer who had lost his faith. He was the sorrow of his mother, who prayed for his conversion. This lawyer bragged to his friends that he would go to Foggia to unmask the fraud of Father Pio. In those days, even as now, the Capuchin stigmatic was sought as confessor and spiritual adviser by people of all classes.

The young lawyer made the trip from Sicily, his native land, to Foggia and took a room at a small hotel. He observed the crowds of penitents who surged about Father Pio's confessional and braced himself to come face to face with this priest, whom he deemed a nuisance and a fraud. Taking his place among the penitents, Attilio waited in line.

Finally his chance came. He entered the sacristy, where the priest was hearing men's confessions. Father Pio stood up as the man entered and gave him one piercing look, saying, "What is it you want?" The look cut Attilio to the heart, and the mercy of God changed his heart from stone to tears and liquid fire; he paused and wilted under the gaze of this man of God.

Finally Attilio managed to say: "I want to go to confession." What transpired between the two men is their secret and God's. This is certain, Attilio arose from that confession a new man in Christ, vowing to lead a risen life, a penitent life. Struck with extraordinary contrition for having maligned a priest and a great servant of Christ, Attilio now saw only Christ in this priest, whose hands, feet and side wounded and bleeding

make him a living image of the Master crucified.

Driven almost to frenzy by sorrow for his sins, his insults to this priest and a life of Godlessness, Attilio saw in his conversion the fruit of his mother's prayers and the mercy of God as shown to him by Father Pio. The latter consoled and encouraged the young man. For some time he stayed at Foggia, attended Masses celebrated by Father Pio, received Holy Communion and obtained advice and light as to his future course of action.

Attilio was well-to-do. He returned to Sicily a new man. His mother and family were overjoyed at his conversion. His former companions, however, ridiculed him as a dupe of Father Pio and accused him of insincerity and even insanity. But all to no avail. The good people of his city welcomed this changed young man, and the Third Order asked him to give a conference on St. Francis of Assisi about the time of the saint's feast, October 4.

On the appointed day Attilio appeared before a great audience. He had cut his hair and allowed his beard to grow. He had entered the Third Order. He was barefooted and dressed in the gray Tertiary habit described above. The audience was amazed beyond words. Attilio mounted the rostrum, surveyed the crowd calmly, and looked fondly at his mother. Then his clear, musical voice rang out with determination and fervor. He told of his conversion and its effect on his outlook on life. He said he had been invited to give this lecture on St. Francis, and he described the conversion of Francis to the full service of Christ. Then Attilio declared that he would no longer go on merely telling the history of Francis, but that he had decided to imitate the saint, who

has well been styled the Christ of Umbria.

Attilio acquainted his audience with the fact he had given the greater part of his fortune to the poor of the city and the rest to his mother for her support through life. He had settled all his worldly affairs and would henceforth live on alms, and wear this type of poor garb. He would go entirely barefooted summer and winter to do penance for his sins, especially for having maligned Father Pio. The effect on the audience cannot be described. Many wept, sinners converted, and all were edified.

Attilio devoted his time and talents, his energy and love to help the poor and the young of his city. He slept on boards, with a stone for a pillow; he never ate meat and never accepted money. Yet God provided for him, and the people saw in Attilio another Francis. Even the atheists and the ribald were silenced by the humble and penitent life of this follower of Christ and Francis. Occasionally Attilio would make a trip to Foggia, begging his way all along. For some years later Father Pio was in almost complete seclusion, yet Attilio knew his course and followed it without human respect.

Through his charity and example he inspired some young women of the city to band together and take care of orphans. Next to their poor little house Attilio lived in a kind of lean-to, which was so poor that it could hardly be honored with the name of a room. He begged alms for the children and their helpers, he worked and cleaned for them, and, in general, became everyone's servant.

As Father Superior finished the story, it was time for supper. I had the fortune of sitting next to Attilio during the meal. Frugal as it was, Attilio managed to do his

regular penance. He touched no meat, but contented himself with a few spoonfuls of vegetables, a small plate of fresh figs, some bread, and a little wine, into which he poured some water. He seemed cheerful and spoke with enthusiasm of the place, and its fine views toward Rome, Tivoli and the sea.

After supper several of us walked in the garden with him. Later on we sat at the top of the hill and looked out at the thousands of shimmering lights of Rome. Attilio was kind and patient with all our questioning, though it must have been like going through the third degree. How did he get along without meat, considering all the work and traveling he did? How could he sleep on boards and a stone? Did he really never wear shoes or sandals? How did he manage thus to walk all over?

To these and similar questions Attilio smilingly answered that he had never even had a cold since he began to lead the penitential life. He said he slept so well that people had to pound hard on his door to awaken him. Although by 1932 it was almost ten years since his conversion he admitted that his hardest penance was to walk barefooted all over and in all weather. We examined his feet; they were about as tender then as when he first began this sort of penance!

At prayer, meditation, holy Mass and Communion, Attilio edified all of us. There was about him a certain charm, an aura of peace, and he radiated joy and cheerfulness. He told me that he has been happy as a child on first Holy Communion day ever since his conversion.

Needless to say, Attilio considers Father Pio a saintly priest and religious, and never ceases to thank God for allowing the meeting with Father Pio that memorable day years ago. ●

SELF-COMMUNINGS OF A MARTYR

CHRISTIAN PERFECTION
IN VIVID LESSONS

THE SOLILOQUIA
OF VEN. PAUL HEATH O.F.M.

Twelfth Instalment

CHAPTER 17

True Spiritual Progress

1. You are the nearer to God, the lower you become in your own estimation and the farther removed from the world; when you exert yourself to keep God before your thoughts with a pure mind, a heart full of fervor, and unwavering devotion.

Do not act like an ill-advised servant, or like a child without breeding and reserve, slighting God's majesty because of too much familiarity. Do not be discouraged by too much fear, nor yet lay aside all fear out of presumption, but always regard yourself as a frail creature subject to a variety of dangers except so far as Divine grace protects you.

Be humble yet trustful, be patient yet energetic, be insistent yet resigned, always singling out for yourself the last place among God's servants.

Whatever good you have the chance to do, take it as something entrusted to you by God. In such a case busy yourself hand and foot to achieve the aim, bending your unwilling mind to the task and embracing the cross of Christ with all your heart. And when you have finished the work, do not sit back to indulge vanity and dissipation, but with due allowance for rest, direct your interior gaze upward and seek out a solitary place to find your way to Jesus.

At such times set your mind on contrition and regret for the days of your sojourn. Then follow after the steps of the flocks and feed your heart beside the tents of the shepherds (Cant. 1, 7). Then raise mind and voice to Jesus, saying: Dear Jesus, show your face to me,

let your voice keep ringing in my ears, till the day comes when I can enjoy you, and the shadows of my iniquity will be fully removed.

Be ready for hardships, be vigorous in mortifying yourself, be cheerful about prayer, for such things and all things are to lead you to one destination, to God.

Guard your tongue concerning the faults of your neighbor, for many a person, in his desire to castigate the lesser faults of others, drags himself and his neighbor into a thousand more serious faults.

He who is truly humble, believes that he himself is responsible for all the evils which befall him. So he readily pardons others, convinced that he is justly being punished for his sins.

Deal holily with God, prudently with your fellow man, and without reproach with your own conscience. Then God himself will take up your cause, so that there will be no need to fear the malice of anybody.

2. The campaign of this life is so much the more difficult, the greater is the uncertainty and variety of the chances which must be encountered.

The temptation to sin will now and then attack you, and then you must be ready to defend steadfastly the camp of your heart, so that the enemy's power cannot take foot there.

Again prosperity will endeavor to blur your sight, and then so much the greater caution is required lest idle complacency make the humble path of Christ seem despicable.

Or again adversity will press hard on you, and then it is good for you if you are armed with good resolutions and fervent devotion, so that

you go on following your crucified Lord patiently.

Still again lukewarmness will make you lazy, or anger will inflame you against others, or emotion will disturb the peace of your heart, or even shameful lust will incline you to impurity.

So, make Christ alone your really intimate friend, for he alone can give you the victory in all these cases. Keep the door of your heart always open for him, watch for his coming in, embrace him when he is there, pay attention to what he says, entreat him for his strength and beseech him never to desert you.

He it is who dispels spiritual darkness, who makes the dark road to Heaven more clear with the flash of his word. When the Devil assails you, Christ supplies the arms against him. He will rouse your sleeping conscience with his secret impulse, so that you may not stray from the right path under the black darkness of temptation. He will show the way for your resolutions, infuse fervor, steady your virtue, and lead your advance toward the goal. He understands the wise, and he instructs the ignorant as well — those that have never tasted the rudiments of human wisdom.

In Christ's company you will find yourself reaching out to greater progress in a month than you can over long periods of time by cultivating the world's vain companionship.

Once you have begun well, do not for anybody's sake desist from your good proposals.

Do not go about teaching others what you yourself have no mind to learn, nor believe you can make others perfect while you go on nursing imperfections in yourself. For by harboring little faults, you gradually drift into more serious faults, and following the bent of long habit, you will not easily get back to the right path.

Often too those who fall from a higher stage of virtue, plunge so much deeper into the depths of Hell.

3. You see, then, with what humility you must always pray for the grace of Christ, and how necessary and surpassing all other blessings is the presence of Christ.

As occasion calls for it, run, cry out, sing in his wake. Let Jesus cling to your lips and your heart and your actions, and if no chance to practice virtue presents itself, still you can go on practicing it interiorly, at one time hanging your head as if you heard Jesus sweetly reproving you, at another bending your back to the rod of mortification as if you felt Jesus lovingly beating you, at still another having recourse to the incentives of virtue, or the aspirations of love, or the sigh of repentance. But let people not see your private austerities, so that you can keep them secretly for God alone.

Many people seriously abuse God's familiarity with them inasmuch as, not content with his sweet companionship, they seek visions and other marvels. That indicates presumption and vainglory rather than the pure and sincere love of God.

Go your humble way, therefore, as the vilest among sinners, regardless of how far you may have advanced in holiness and virtue. For the farther you advance, the more you will be assaulted by enemies. Wherefore so much the more do you need the grace and mercy of God.

Never consider yourself safe, never regard yourself as truly perfect, for you do not know how readily you will fall when temptation assails you.

Let Jesus therefore be all your strength and confidence. Take your stand firmly with him and do not depart from him. Pray when you should, so that your prayer may not interfere with your virtuous activ-

ity, nor the latter smother but rather promote your life of prayer. In that way seek nothing, either in your prayer or in your activity, but the plain will of God.

CHAPTER 18

The Evil and the Good in Life

1. Son, remember that you in your lifetime received good things. Now you are tormented. (Lk. 16, 25.)

The damned soul is told to remember in Hell. For while he was alive, he never exercised his memory nor his understanding concerning God and the salvation of his soul. With all his endeavor he sought the passing consolations of creatures and not the genuine consolations of good works. He put out of mind the uncertainty of the present life, the strictness of God's judgment, and the utter misery of a wicked life. He fancied he could arrive at happiness by embracing the freedom of the flesh, indulging his corrupt passions, and making everything serve the lusting of his own will.

Oh, sad and mournful recollection indeed, and coming much too late! For in the present life the recollection would have helped cultivate repentance, whereas in Hell it neither stirs repentance nor leaves room for any hope of salvation. He had no will to tame his shameless flesh with work and other virtuous duties, so now he is a leisureless slave under the tyranny of Hell's furies.

Oh, the woe of that slavery! Oh, the penetrating and devouring fire! O life beyond the power of anybody to deplore duly! He would like to forget, but like it or not, he is forced to remember! Oh, the folly, the misplaced wisdom with which he spent the present life, where blinded by pride he undervalued the true life, while he made no effort to help or comfort his suffering neighbor.

How just it is now that all grace and mercy is denied him who would not give aid to his afflicted neighbor in need of mercy! "Since you had the good things, you now have the torments." You are now tormented more than you were then refreshed by those goods. What you had then, were sham goods; what you have now, are real torments. Then you got idle laughter, sensual satisfaction, and some puffing for your pride. Now anguish surrounds you on all sides, to which no future age will ever put an end.

For sinful pleasure is tormented with sighs unending, gluttonous feasting with a hunger which there will never be anything to relieve, lavish apparel with coals of fire, where you will not find a drop of water to cool the tip of your tongue.

Till now you have had good things, so now you are in torment. Good things were given you, but you made bad use of them, so you are being stripped of the good things and tortured for their evil use. What happiness have you therefore gained with that vain addiction to temporal things with all the sin attached to them, all the vices serving them, all the evils in their wake?

2. Vain, therefore, is the hope of those who do not seek God, do not give themselves to the service of Christ, do not try while the grace is given them, to correct their faults. Why, everything this futile world holds cannot sate the eye of a single human being. Even those who have the greatest abundance of it, set it down as insignificant and inadequate. "Everyone who drinks of this water, will thirst again" (Jn. 4, 13).

So why do we let these empty delights delude us, since happiness cannot be found in them? Why do we fall so ardently in love with the

(Continued on p. 251.)

THE PERFECT MODEL

A PROMISE AND AN IDEAL

HOW PRAYER COUNTS AND CHARITY SHOULD

Eighth of a Series of Conferences on the Sermon on the Mount

IN THE SERMON ON THE MOUNT our Lord is at pains throughout to make us understand that piety and charity and indeed all virtue, yes all life, must measure up to the standards of God rather than to those of people about us. Piety and prayer and all our relation to God must be sincere dealing with him, for his honor and the good of our soul, not for the reputation we hope to establish with others or the profits we can make. And charity must be based not on advantage to ourselves and therefore restricted only to cases where it can pay off, but it must extend to all to whom God extends his love and his grace.

Toward the close of the Sermon our Lord comes back to prayer and charity, in order still more to encourage us and purify our approach to the practice of virtue (Mt. 7, 7-12).

1. The Generous Promise

1. Generous in the extreme is what our Lord has to say of the power and efficacy of prayer and our approach to him for his graces. He says very simply: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you". He repeats it: "Everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened."

He does not say this will happen only if we are especially good and approved by years of service to him. He does not say it will happen only if we are worthy, or if we lay down a fair price for what we ask and seek. He knows well we have no price to lay down except what belongs to him already; and he knows that our virtue and merit is at best so-so, and that it rests on the gift

of his grace. And if we are honest, we must admit that.

He knows too, and we should learn to know, that often enough we poor mortals stand before him without any merit and any grace, when we are in mortal sin; and that many a poor fellow stands before him even without the holy Faith.

Yet he says: Ask, seek, knock — it shall not be in vain. No prayer but God has some answer for it; no honest inquiry and investigation but God comes part of the way to meet the inquirer; in a word, no initial grace responded to, but God gives further grace.

2. Our Lord enforces his promise by insisting on the reason for this generous pledge of God to meet us halfway in our needs. He insists it is not a matter of our worthiness but of the same goodness of God which prompted God to create us and be our heavenly Father. Why, he says, even among yourselves, bad as you are at times, God has left such pity as between parent and child that no father ever makes sport of his child's requests: he does what he can for the child. If God can give on such pity to the being he creates, how much more must he have in reserve in his lovable nature?

Thus both for the sake of his promise and by reason of his essential goodness, God hears every prayer and responds favorably to every approach made to him. Relying on his infinite goodness and promise, we must expect of him with confidence everything we need for the body as well as for the soul; chiefly of course the pardon of our sins, the assistance of his grace, perseverance, and

life everlasting. Despair at any time, even after the most unworthy and sinful of lives, would be an affront to our dear Lord's goodness and his outright promises. As wrong in effect as to deny the faith or to renounce love it is to stop hoping that God will turn in mercy to us if we turn with a loving and contrite heart to him.

3. For there are two things that we must not overlook in point of our prayers and appeals to God's mercy.

One is that, since the promise depends on God's fatherly goodness in the first place, we must not expect him to give us immediately and to the full and exactly what we ask of him. No loving, considerate parent would do a thing like that; it would mean the ruin of the child. We must understand that, while no prayer goes without some answer, God makes the giving of the material favors and even of the special graces we ask, depend on further designs of his love. Those designs achieved, the favor must be confidently expected.

Judge for yourselves then what must be thought of any prayers and devotions for which you are promised unfailingly the thing you ask; still more such devotions where you are threatened with evil unless you carry them out exactly. That is superstition and sin against God's love and promises. All our prayers must be said resignedly, on condition that what we ask, shall not interfere with our love for God or God's love for us.

The other point to remember as to the hearing of prayers, is that they must come forth from a loving and contrite heart. What is idle and silly; what is sought from vanity; perhaps even spite; what graces are asked with only half a heart, as if afraid of the obligations they would put upon us; as St James says,

"Let not such a one think that he will receive anything from the Lord, being a double-minded man, unstable in all his ways" (1, 7).

We must ask with a heart disposed to love God and ready for the sacrifices which gratitude for God's favors puts upon us. Thus acting the part of God's children, we may also lay claim to God's fatherly concern for us. As for any answer to worthy prayers for which God chooses to keep us waiting, it is no little thing on his part that he should want the company of such poor things as you and me — want us to keep coming back to him. He has used such deferred answers to make saints out of the petitioners (St. Monica).

2. The Golden Rule

Our Lord takes occasion from that love of God which so freely promises to hear our prayers, to tell us of the kind of love we ought to cherish among ourselves.

1. He has already told us that among Christians retaliation of evil for evil will never do; that retaliation is forbidden by God in express words, and that it is contrary to the love he offers to all human beings; that we are not to take as our law what others do to us but what he asks us to do for them after his own blessed example. He has told us, further, that we must not practice charity to derive benefit and applause for ourselves out of our benefactions; that we must not love only where we are loved in return; that that is no more than good paganism.

At this point he goes farther and lays down what has been called the Golden Rule: We are to do for others, be they well or ill disposed toward us, what we should want them to do for us. He goes so far as to say that that is the essence of

Christian life: "For this is the Law and the Prophets!"

Here our Lord does indeed take the measure of God's perfection and make it the standard for our Christian ideal: "You are to be perfect, even as your heavenly Father is perfect" (Mt. 5, 48). Acting the father's part to us wayward, cross-grained children, God has not taken our conduct toward him as the measure of his conduct toward us. He has not waited for us to establish ourselves in his love before he offered any love to us; he does not love only where he is loved in return; he does not damn and punish the moment he is offended.

No, with an everlasting love God has loved us; and when our first parents spurned his love, he still offered us the chance to be his adopted children in grace though it was at the cost of the life of his only begotten Son. To every sinner, even to the man who blasphemes and denies him, he offers sufficient grace to become his child in sanctifying grace. He loves us first, in spite of our sins; and in the end it is the sinner who puts himself beyond the reach of God's love rather than God who refuses love, to inflict damnation.

2. This rule is well called the Golden Rule. Virtue is so frequently compared to gold, and the virtue of charity above all requires such sterling tests till it reaches its ideal purity, that it is like so much refined gold. It requires the test of the holy Faith, which in turn is gold from the treasury of God's holy and inspiring truths.

One standard alone finds application, and that is the holy pleasure of God as to what relation should obtain between man and his fellow men. To that pleasure of God we make all our feelings and preconceived notions and inveterate customs and selfish calculations com-

ply. Out of this refining process the unalloyed gold of Christian charity will come forth as a thing to enchant the world and to buy the golden glory of Heaven, where charity will reign when faith and hope have long ago lost their purpose.

It behooves us as Christians and foremost as children of Christlike St. Francis to gather in a goodly treasure of this gold of Christian charity. It behooves us, as people that should lead others by word and example, to preach and teach this spirit of Christian charity. Not the least part of our mission in Society is just this to give the Golden Rule utter exemplification in our daily lives and utter advocacy wherever we can effectively put in the good word for it.

For not the least of the world's evils today, along with the repudiation of the gospel of our Lord, are the endless incriminations and recriminations, that vicious circle of retaliations and overreachings to which the Christian principle of the Golden Rule has given place in the dealings of man with man and nation with nation. There is no different rule of morality, no different formula for peace and happiness for individuals and for nations. Nations and individuals alike have only one name under heaven by which they can be saved from themselves to a God-pleasing life, and that name is the name of Christ.

But Christ's formula for peace and happiness is the Golden Rule: Do unto others what you would wish them to do to you.

This spirit too is echoed in those memorable words of the Peace Prayer ascribed to St. Francis. Say that prayer often, and as you say it, think of ways in which you can exemplify it in your daily life and conversation. Thus shall you be worthy Franciscans, worthy Christians. ●

AGAINST THE GREEN-EYED MONSTER

TEARING FIENDS
OR BROTHERS IN CHRIST?

BY FR. PHILIP MARQUARD
O.F.M. (5)

The Eighth of a Series of Conferences on Social Leadership

YOU, YOUR NEIGHBOR, AND YOUR country have experienced much grief at the hands of the vice of envy. Green-eyed envy, as it is so commonly known, stirs up much social unrest. It has plagued man since the day Cain in a fit of envy murdered his brother Abel.

The virtue of brotherly love is opposed to the vice of envy. Many moderns may laugh us to scorn when we speak of brotherly love. They contend that only a pantywaist has any regard for it. Yet brotherly love is a virtue stronger than the sword. It is one of the mighty pillars of a harmonious society.

1. The Very Spirit of Christianity

1. The virtue of brotherly love is the very spirit of Christianity. Christ wants it to be synonymous with true Christianity. It is a theological virtue provided we love God himself in our neighbor, love our neighbor for God's sake.

To many people the idea of love of neighbor sounds idealistic. They think it is expecting too much of human nature. They make no real effort at it and dismiss the idea as fantastic. Such people should take time out for deeper reflection. It would do them well to recall that everyone is loved by God, and surely whatever is loved by God, is most worthy of our love.

They fail to see that brotherly love does not consist in a feeling of affection, but in the steadfast will to treat our neighbor justly and fairly, not to injure him, but to do him good. That is within the range of any individual. It takes less pains to carry it out than it does to carry out so many a sinister

plan of envy. As the lawyer Tertiary saint Thomas More reminds us, it takes more pains to go to Hell than to go to Heaven.

2. This love of neighbor is shown in many ways. There is first of all sincere happiness at his success. An instance is given in the parable of the prodigal son. The elder son became envious over the warm welcome given to his wayward brother on his return home. His father reprimanded him. He said: "Son, you are always with me, and all that is mine is yours; but we were bound to make merry and rejoice, for this your brother was dead and has come to life, he was lost and is found" (Lk. 15, 31-32). This happiness over the good fortune of others is not always easy to have. The Devil is always busy suggesting the opposite. Yet Christ's grace is much stronger, if we but use it.

True love of neighbor is also evinced in bridling one's tongue. The artist Giotto painted the seven deadly sins in a chapel at Padua. Envy is represented as a female with wide ears spread out to catch every bit of gossip, and a poisonous tongue like a serpent; and the tongue coils back and stings the eyes of Envy herself, so that she is blind to the truth.

St. Paul tells us that genuine charity speaks no evil. Anyone that loves his neighbor will not speak evil of him. Yet, strange to say, so many fail in this test of love. Evil tongues are perpetually in motion and with devastating effect. They cause enmities, broken homes, false suspicions, relation-

ship troubles, disruption of good works, race riots, murders, and wars. God only knows the untold good left undone due to evil tongues.

Brotherly love must squelch every evil tongue. There can be no true peace among men until it does. A thoughtful reading of St. Paul's words on brotherly love in his second epistle to the Corinthians (chapter thirteen) or in his epistle to the Romans (chapter 13 on) will convince one of the important role it must play in human relations.

Another important though quite ordinary failing in the practice of brotherly love is not to take offense. We do not only have to avoid giving offense, but also the habit of always taking offense at the actions of others. Too many people are easily hurt. It is a sort of self-pity. The classic example of St. Clement Hofbauer comes to mind. He was in a tavern begging for poor children. Instead of giving an alms, a man spat into his face. Did St. Clement take offense? He quietly said: "That was for myself, now give me something for my orphans." The offender was stunned and gave him the alms.

Offenses hurled our way are seldom as real as that, yet how easily we are hurt. Brotherly love must prompt us to overlook things said and done by others. We must judge kindly and pray for the offender real or imaginary. This goes a long way toward a happier world.

2. Championed by St. Francis

1. Brotherly love meant much to St. Francis. Envy was the thing farthest from his heart. All men, indeed all creatures, were his brothers and sisters, and he would treat them as such. His thought was not only of a natural, but of a supernatural brotherhood built up

about God the Father and Creator, God the Son and Redeemer, and God the Holy Ghost and Sanctifier of all men.

As a modern author says: "Martyrs have given their blood to bear witness to the truth of the Gospel; learned doctors of the Church have demonstrated its validity with cogent deductions, ascetics have relinquished all earthly goods to live wholly in the spirit of the Gospel. But in St. Francis a lover heard the message of the love of Christ the Redeemer and lived in its spirit through the spirit of love. For what Jesus taught and what his life exemplifies to men, was this: You shall love the Lord your God with all your heart and your neighbor as yourself. Francis' imitation of Christ was the fulfilment of this command."

St. Francis believed brotherly love could unite all of creation in one great family of God. This love he taught his followers and led them to act as he acted. They were to be spiritual brothers, and as such should have a stronger love for each other than even a mother for her carnal child.

He was always careful to give an active example of brotherly love. When he encountered the robbers on the highway and they threw him into the ditch, he actually bounced out smiling and singing. On another occasion when robbers came to the hermitage and Brother Angelo chased them away, St. Francis chided him, and made Brother Angelo run after them with bread and wine and with instructions to beg their pardon and invite them back to the hermitage.

After the bandits returned, St. Francis received them with open arms and fed them even more. Then he spoke to them: "Brothers, dear brothers, why do you rob others of what they own? You do

not profit by it, and it leaves your hearts troubled. Think of the splendors of the love of our Father in Heaven for all of us. We must be brothers in love."

The bandits listened intently to his words, and new hope sprang up in their hearts. This man of love was different from others. They saw too that they must love God and men. With God's grace they repented and led good lives thereafter.

2. Many of St. Francis' followers are outstanding for this genuine love of their fellow men. The example of St. Bonaventure is of special interest.

St. Bonaventure and St. Thomas Aquinas were commanded by the Holy Father to compose an Office and Mass for the new festival of Corpus Christi; the better one of the two was to be chosen. Both saints arrived to read their manuscripts to the pope. St. Thomas read his first. When he had finished, the pope requested St. Bonaventure to read his, but the Seraphic Doctor replied: "Non est—There isn't any". While St. Thomas was reading his beautiful Office and Mass (which is now used by the Church), St. Bonaventure, full of admiration, had been quietly tearing up his. There was no envy in his heart. The Angelic and the Seraphic Doctors were of one accord in their love of God and men.

On another occasion St. Thomas called to see St. Bonaventure, and asked the lay brother at the portal whether the Seraphic Doctor was busy at the moment.

"He is writing the life of our holy founder, St. Francis", the brother replied.

"Then I will go away," returned St. Thomas. "It would not be right to disturb one saint when he is writing the life of another."

They were both holy and great men. Yet they would never let envy or jealousy crowd anyone out of their life.

A recent example of this true love of others is found in St. Conrad of Parzham. He was a Capuchin lay brother and fulfilled the duties of porter. It was a particular delight for him to serve the poor who came to the friary. One day a poor man begged for something to eat. St. Conrad got him a steaming bowl of soup. The man took it, looked at it, and then complained: "What, just some old soup?" He had no sooner said that than he threw the soup at good Brother Conrad. The insult did not disturb the saint in the least. He picked up the bowl and went quietly in, praying for the poor unfortunate man.

Such examples as that of St. Conrad inspire people to put up with the little inconveniences they suffer from others. There are bound to be differences, and it is only love that can ease away the pain. Love of God and fellow men makes all things easy.

Today much time and labor are spent in trying to build up a brotherhood of men. It is surely a laudable undertaking. The only sad element about it is that the efforts are based on mere natural motives. These motives are good in themselves, but to succeed there must be supernatural motives. Men need a greater understanding of the doctrine of the Communion of the Saints.

There are many problems in society today, and brotherly love can do much to solve them. In your little way you can do a great deal towards a better world by striving to exercise the virtue of brotherly love. You cannot love too much. ●

TERTIARIES AND LEPERS

Points of Catholic Action by Field Secretary Vincent McAloon

FRANCIS CAME DOWN FROM HIS high horse for the final time the day a horrible looking leper stood in his path. That was Francis' final conquest of self. If there was anything on God's earth which was repulsive and unbearable to this gently reared young man, it was the sight, even at a distance, of a leper.

Practically everybody in those days, and for centuries, had kept lepers at a good distance, and outside the city, where they gradually rotted away. But for this Bernardone lad, it was the last straw to be able to stand a leper anywhere near. So he ended up by swinging down from his saddle, and there in the middle of road bestowing a caress on this decaying creature as he pressed an alms into his hand.

Afterwards you could find Francis regularly among the lepers and setting up hospitals for them. What was the hardest for him, once he conquered himself, occasioned the beginning of his unbroken life of apostolate for others, starting with the lepers, whom he temperamentally relished least.

So it would well seem that followers of Francis should test their virtue and apostolic zeal on—not lepers as Christ and Francis met them in the way—but on those of our fellow beings who like lepers, are, for one reason or another, repulsive to us, the type from which by nature we recoil. Of course there, always, in each instance stands Christ, our blood Brother and our God, confronting us and saying to us, "Will you also go away?"

Who are these people to whom we should go and to whom we

should minister, as the opportunity presents itself? Well, there may be one in our own immediate family, or among our relatives, particularly among our in-laws. It has often been said that there is at least one in every neighborhood: people whose personality is so unattractive or difficult that our main impulse is to sail wide of them as we course through our day. Francis dares us to make it a point to go to them, and in some act of service to embrace them, for there right on our own doorstep stands Christ in disguise.

Then, too our institutions of various types are full of people who because of their physical or mental condition have few or no visitors, particularly in public institutions. These are to be sought out. Finally, homes in our own neighborhood and parish hold many unfortunate characters, particularly the aged, who need a visit from Christ in the person of his special lay representatives, the Tertiaries.

It has always appealed to the writer that such visitation and seeking out of the unwanted type of person, whether of physical or of mental distortion, is a good exercise of virtue to be assigned Third Order novices, particularly to youthful Tertiaries, since, as in the case of the young and dapper Francis, youth tends instinctively to shrink from age and decay.

The modern leper that stands challenging us in our midst is the unwanted, painfully unattractive soul or body. The day a Tertiary goes to any such leper-like other Christs and in one way or another embraces their unlovely being—on that day something distinctively Franciscan comes to pass. ●

FRATERNITY DISTRICTS IN ACTION

A page on Fraternity Management, by Fr. Conrad Polzer O.F.M. Cap. (10).

DIVIDE AND CONQUER IS AN OLD military maxim which still holds good in any field of human endeavor. This was the underlying motive when districting of larger fraternities began. The results never would have materialized had the whole fraternity been asked to promote certain objectives. With the age-old conviction that "everybody's business is nobody's business", the way to get things done in a large fraternity is to split it into groups with a common denominator at the head.

The value of the monthly district meetings can best be judged by the spiritual and material benefits, not only for the fraternity but also beyond the confines of fraternity life.

One of the first problems of a large fraternity is how to reclaim inactive members. Personal contact is generally recognized as the most effective means. So at the outset of a district season (October) our recording secretary had a list of inactives ready for each district. Committees were chosen to make the contacts. Reports were handed in the following month, some satisfactory, some not, but almost everyone promised that they would attend the meetings. December came, but by then the promises had been forgotten.

To have the same committees make the rounds once more, would have been harder than the first contact. A stiffening reaction on the part of the inactives would have revealed itself, in the thought if not the word: Get out and mind your own business; I'll attend when I feel like it. At least that would be the attitude of one who had lost the spirit of the order—and this is not mere conjecture!

It was valuable experience nevertheless, sufficient to divert the willing spirit of these visiting committees to more fruitful channels. Three warnings by letter was henceforth deemed a more advisable and less embarrassing expedient. The fact that about 90% responded to these written warnings proved its wisdom.

Another excellent fruit resulting from the district setup was the larger attendance at wakes of deceased members. With each district having a telephone committee, the time and place of the wake could be quickly relayed, and the turnout was an inspiration not only to the group but also to the immediate relatives.

As to spreading Third Order propaganda literature, what could be more ideal than to have a dozen or more districts appoint special committees to keep an eye on local parish bookracks and supply them with such pamphlets and leaflets as: What It Means to be a Franciscan Tertiary, Add Something New to Your Life, Key to Happiness, A Call and the Answer, Objections to the Third Order Answered. The same committee is supplied with application blanks for personal contacts, particularly for Catholics who are daily and frequent communicants.

Another successful venture was the reclaiming of Catholic school children from public schools. Most of these contacts were made in the month of August when parents were preparing to send their children to school. What a surprise for many when some humble Tertiary from nowhere spoke about a Catholic education for their children and of the serious obligation of it. ●

KEEP IT HOLY

A page on Self-Training to Duty, by Fr Fabian Merz O.F.M. (5)

THE WAR IS OVER. MANY OF ITS effects are not. On the scene of the conflict we shall see the scars of the scourge for many generations.

Our own country has not escaped entirely the effects of the war. We are not thinking of the veterans. We are thinking of us who stayed at home.

Though attendance at services for peace and the like increased during the war, attendance at Sunday Mass has definitely decreased. War work was a sufficient excuse indeed for missing Mass at times. But what industry is now on a triple-swing seven-day schedule? In the armed forces, the chances of attending Mass were curtailed by lack of chaplains, time, transportation.

Many present-day civilians have acquired bad habits in this way, picked up both on the work front and on the war front.

Then there is the old excuse "Sunday is the only day I have for rest." Most often the case is that Saturday night is the best time for celebrating into the wee hours of the morning, yes and the not so wee hours, with the result that the resting takes till the wee hours of the afternoon. There is no wee little hour left for God.

The most difficult time and place to put over a good trick on ourselves is in a nice cozy bed on a Sunday morning. We do so love to find an excuse. Yet we should look sheepish enough if we appeared before our eternal Judge with the excuse that a comfortable bed meant more to us than Christ's holy Mass. He lay on the cross to give us the Mass, and we lie in bed to miss it.

Seven times twenty-four makes one hundred and sixty-eight. Of

those one hundred and sixty-eight hours—for which one need you not thank God? Has he not the right to demand every single one in return? How many does he demand? One. Just one. And yet we begrudge him that one.

If the celebrant preaches too long, if he is a bit slow at Mass, in case a pleasure trip is waiting, how long that hour can seem to our little fretful hearts. A thirty-five minute hour is definitely preferred. What gratitude! And we dare accuse other people on occasion of being cheap!

If you notice a reluctance to attend Sunday Mass, the best cure is to make yourself start attending a weekday Mass! Prove to yourself that you can get up even when there is no obligation. Wouldn't it be proper to give God an extra hour to make up for the hours we have felt free to deny him before?

Definitely unpatriotic is the one who misses Mass on Sunday. No, I am not stretching a point. I mean that strictly. We are social beings, made so by God. We live in society. That society of which we are a part, owes its existence to God, who made us social beings. That society too must acknowledge the supremacy of God and his benefactions.

That is the reason we must attend Mass, not in a strictly private place but in a public place. We must be acting as part of society. Thereby we help our political society fulfill its obligation of rendering due worship and thanks to its Creator. What more sacred duty has our country? And what more sacred duty has a loyal citizen?

In attending Mass you are helping your country fill that most sacred obligation. That surely is the height of patriotism. ●

THE THEOLOGICAL VIRTUES

The Spiritual Life in brief chats, by Fr. Juvenal Emanuel O.F.M. (5)

IT WAS A PRACTICE AMONG THE Jews at the time of Christ to wear a special garment at a wedding feast. In a parable Jesus tells how one guest was thrown out because he did not have on the special garment. Our Lord had in mind sanctifying grace. The wedding garments were beautifully ornamented. Sanctifying grace is also beautifully decorated with ornaments which we call virtues, for example, the virtues of faith, hope, and charity.

Would you say that a bride is happily married if she does not place faith, hope, and love in her husband? She believes that her husband is what he claims to be. She has to put confidence in him that he will support her and be good to her. She has to be drawn to him in love.

In order that your union with God may be lasting and happy, he has planted in your soul the virtues of faith, hope, and charity. You believe that God is all that he has revealed about himself. You do not see him, but you take his word for it. That is faith. Because you believe in God and in his almighty power, you put your whole trust in him, relying on his help and support. That is hope. Because you believe that God is all good and lovable, you love him. That is charity. These virtues are like bonds that unite you intimately with God.

Why is it that many baptized people do not believe and hope in God and do not love him? Because they do not cultivate and practice the virtues of faith, hope and charity. A seedling in the ground will wither and die if you do not water and nurse it. Your soul is a nursery. God planted the virtues in

the soil of your soul. But you are the gardener. It is up to you to nurse and cultivate the virtues to make them grow strong and become sturdy habits. You can acquire a habit only by practice.

When you get up in the morning, you make the sign of the Cross. Do you have to think first to do so? Not if for a long time you have made a practice of it each morning. You would not feel just right if you omitted it. Through practice you have acquired the habit of blessing yourself.

How do you practice the virtues of faith, hope, and charity so that they become a habit? Important it is to learn all you can about God. That means studying your catechism and Bible history faithfully, and not being afraid to ask others to explain what you do not understand. To flunk in your class work, is a disgrace. To flunk in catechism is more disgraceful, it shows that you do not appreciate the gifts, the virtues, God has given you.

You practice faith, hope and charity by keeping the commandments of God. You obey your parents. Why? You believe that they take God's place and that by obeying them you obey God. That is practicing faith. You obey your parents not only because you will get a licking if you do not, but also because you trust in God's promise that obedient children receive a special reward even in this life. That is practicing hope. You know that disobedience offends not only your parents but God too. You do not want to do that because you love your parents and God. That is practicing charity.

You practice and strengthen these virtues when you pray with devotion: for praying devoutly

means raising mind and heart to God because you believe in him, hope in him, and love him.

Your true happiness here below

and in Heaven depend on how intimately you are united to God through the bonds of faith, hope, and charity.

THE EAGLE'S FLIGHT

BOOKS

AND WHAT'S IN THEM

THE EAGLE FLIGHT OF ST. JOHN comes to mind as one pores over the pages of Scheeben's *The Mysteries of Christianity*. In the original this work of the great Dr. Matthias Joseph Scheeben has been spoken of as one of the deepest works ever written on Catholic theology, understanding the latter term in the sense not only of deep penetration as well as lucid and accurate explanation of Catholic truth, but also of the desire to turn the eternal truths prayerfully to account.

A translation of this mighty and stirring work has been lacking to date. Father Cyril Vollert S. J. now makes it available to the English speaking public in an impressive volume of some 850 pages (Herder). In his preface Father Vollert frankly admits that the book is not for students of elementary catechism; that it scales lofty heights that are just this side of the Divine and inspired; that the author's very vocabulary offers difficulties both in itself and in the translation, the loftiness of the matter treated making it necessary for the author to find his own terminology.

In this way the book, in ten parts, treats of the mystery of the Most Holy Trinity, the mystery of God in the original creation, the mystery of sin, the mystery of the Godman, the mystery of the Eucharist, the mystery of the Church and the Sacraments, the mystery of justification, the mystery of

LEADERS MUST BE READERS

glory and of the last things, the mystery of predestination, and finally of the science of theology.

The translator, however, reassures the reader equipped with a degree of theological knowledge and good will that he will be able to breathe quite comfortably in the rarefied atmosphere to which the brilliant theologian leads him; and to that we can add that the reader will find himself as inspired for his daily work on returning to earthly levels as the mountain climber feels invigorated for the trifles of daily hardship when he gets back to the valley.

Alms for Oblivion by George Carver, professor of English at the University of Pittsburgh, has a strange-sounding title, and one that gives little inkling of the book's contents until we are reminded of Shakespeare and the wail let worn by Father Time, into which that pilgrim puts his "alms for oblivion"—the lives and deeds of men. In short, this is a kind of history of biography, gathered about some twenty-three people and the biographies they wrote, from Adamnan and his Saint Columba down to Strachey in our day. The subjects are selected to illustrate the incidental development in the writing of biography. Each biographer and his subject has a separate chapter, devoted to a description of the life of both biographer and subject, and pointing out wherein the writer made a contribution to the

writing of biography. 325 pages, Bruce. ●

That Hideous Strength is a novel by C. S. Lewis, illustrating, in the fantastic way of the author's *Out of the Silent Planet*, and *Perelandra*, the battle between the forces of Good and Evil. Greater plausibility than that which characterized the two previous novels, marks the present work, inasmuch as the battle is fought out upon this earth, between people devoting science to sinister purposes and people whose only resource against them is recourse to the help of the good angels so to call them. Macmillan. ●

Most Worthy of All Praise is the religious state, Father Vincent McCorry S. J. reminds us in a book of that title. He writes the book for a better understanding of each other between priests and religious (especially sisters) on one side, and religious among themselves and in themselves on the other side. Still the book is not a defense of the religious life, but rather a series of familiar chats with religious, on facts, foibles, and fancies affecting their life and tending to make it less happy and productive of virtuous results than it could be. A distinction of Father McCorry's writing is in the humorous touch and turn he gives his thought; what he says is as entertaining and amusing as it is instructive. It is one of the books the reader is tempted to run through at a sitting. But the reader will have had to be a good deal of a prig if by that time she has not laughed at herself at least once in the course of every little one of the sixteen assorted chapters. Father McCorry just does not allow his reader to take

her worries tragically. The Decan X. McMullen Company, New York. ●

Sister Pauline of the Sisters of the Poor of St. Francis is the author of *Frances Schervier Mother of the Poor*, founder of the congregation and candidate for beatification (1819-1876). The outstanding facts of Mother Schervier's life, work and saintly death are briefly rehearsed, together with the story of the introduction of her cause and an account of several answers to prayer ascribed to the servant of God. There is a frontispiece in color of Mother Schervier, with illustrations of scenes from her life and the work of her community, especially in the United States (after 1858). His Excellency Apostolic Delegate Amleto G. Cicognani contributes the preface to the life. A list of foundations of the congregation in the United States completes the booklet of 90 pages. St. Anthony Guild Press. ●

A number of Radio Replies pamphlets recently issued includes: *Why a Hospital Sister*, by Father Rumble, explaining the nature, need and blessings of a vocation to the profession of nursing in hospital communities; *The Paraclete*, by Lawrence Luetkemeyer, novenas to the Holy Ghost illustrating the seven gifts and the twelve fruits; *General Devotions to the Blessed Virgin*, by Father Carty, indulgenced prayers arranged for congregational praying, especially for devotions in May, October, and December; and *The Blessed Virgin and the Jews*, by John M Oesterreicher, taking its cue from the conversion of the Ratisbonnes and explaining why Mary is the hope of Israel. ●



TOWARD INTERNATIONAL ORGANIZATION

COMMUNICATIONS FROM NATIONAL Chairman Fr. Thomas Grassmann O. F. M. Conv. indicate that his recent journey to Europe on behalf of the National Tertiary Organization has occasioned a long stride toward the international organization of the Third Order which we have been envisioning and advocating from the founding of THE FORUM in 1922 (see *inter alia* FORUM July 1924 p. 65).

Active steps in the direction took some time to arrive, as do all good things. Past National Secretary Maximus Poppy O. F. M., traveling in behalf of the National Organization in 1938, contacted the four generals of the Franciscan order and found them utterly receptive toward closer cooperation of all the elements of the Third Order Secular on an international basis (see FORUM July 1938 p. 45). The war put an end to further thought in that immediate direction.

In the spring National Chairman Fr. Thomas Grassmann resumed negotiations toward the purposes, traveling primarily in the interest of international relief on behalf of our National Organization. Early in April he met the four Father Generals, and among other things proposed to them especially a plan for an international commissariat of the Third Order, patterned after the fashion of our National Board.

On April 5 the commissaries general of the Third Order Secular met with Fr. Thomas at the order of the Father Generals. In a two-hour session Fr. Thomas proposed to them the idea of an international commissariat. As a result, Fr. Thomas was requested to put into writing a plan for such an organization and present it at a later meeting set for April 10.

At this second meeting Fr. Thomas laid down a plan, which

was discussed point by point at some length, so that the commissaries general might make a complete and adequate report to their headquarters. At a third and final meeting in Holy Week the commissaries reported their intention of recasting the tentative draft submitted by Fr. Thomas and subsequently taking action toward establishment of the Tertiary International.

Before leaving Rome Fr. Thomas had a special audience with the Holy Father, in which he sought and obtained the Holy Father's blessing on the Tertiary International as well as on the work of the Third Order in the United States, notably its endeavors for international relief.

It is too early to say what form will eventually be given to the Tertiary International, or even what name it will bear—International Secretariat or International Commissariat.

Briefly, however, Fr. Thomas' tentative constitution comprised five articles:

The first article had to do with the nature of the international organization. The international board was to function as a consultive committee, approved and confirmed by the Father Generals. It was to consist of the four commissaries general of the Third Order Secular, with the possible addition of a secular Tertiary clergyman and a layman, the board never to exceed six members.

The second article outlined the scope and aims of the international board: to propagate more and more widely the knowledge of the high character of the Third Order as an order like the Franciscan convent orders and a fit instrument for the reclamation of Society to Christian principles; to act as a clearing

house for problems of Third Order administration and development interior and exterior; to keep a record of Tertiary activity as found in Tertiary publications the world over; to offer directives for agenda; to compile and publish membership records triennially.

The third article dealt with the offices. There was to be a chairman, a vice chairman, a secretary, and a consultant from the four orders (plus the additional consul-

tors as indicated in the first article), holding office for three years, elected the first time by ballot, the offices thereafter rotating among the four orders.

The fourth article outlined the duties of the offices, the fifth dealt with meetings, and the sixth with amendments.

God hasten the day when an effective Tertiary International begins to function. And God prosper it ever thereafter. ●

SELF-COMMUNINGS

(Continuing p. 237.)

present life, heaped as it is with so much misery? Why do we keep on pursuing human beings and leaving God out? Why this nursing of vain aspirations, and this neglect of the time for contrition? Why do we follow the blandishments of the flesh, only to be barred by them from genuine delights and true peace of heart?

Those muddled waters, those impure waters, those unwholesome waters neither refresh the spirit, nor quiet the conscience, nor abate the torments of the fire of Hell, with the insatiable thirst for them in the present life and that thirst in the future life for which there is no comfort.

Do take care what you are doing! Look where you are going! There is no other way under heaven to save you but the path of virtue and acceptance of the cross, through which you submit yourself humbly to the sway of Christ.

3. "Lazarus in like manner received evil things, now here he is comforted" (Luke 16, 25).

The carnal person looks upon it as a great evil to suffer evil patiently. God, however, and the just person consider sufferance a great blessing, since by means of temporal adversities the soul is rendered like

Christ crucified and brought to reflect seriously on its shortcomings. Thus the soul is brought back to the true life, to sincere contrition and to a fruitful detestation of sin.

The rich man enjoyed good things and is buried in Hell. Lazarus had evils for his portion and is carried by the angels into the bosom of Abraham, to be honored in Heaven. What a difference in the outcome! What a return for the poor man, in his true humility and his trust in God alone!

He had not been out for glory among men, nor for the freedom of the senses, nor for the unsavory delights of the idle. Under his miserable apparel the Divine grace lay hidden as he lay there sick and spurned as a wretch, with the very dogs coming and licking his sores. What a thing to spurn he was to people, and how loathesome in the judgment of the world, yet how beloved to the angels, and how worthy of honor in the sight of God!

Lazarus had evil as his portion. He accepted it, however, not unwillingly and because he had to, like worldly unfortunates that bear their cross without consolation and without all benefit, but cheerfully and of his own accord, which is the characteristic of a person who loves God.

Although of course he was not able to escape those bodily infirmities, still the good intention with which he humbly accepted them for God's sake, changed the necessity into merit and the cross sent by God into voluntary sacrifice.

Blessed acceptance of evils, if it is to be the cause of so many blessings! Who would not gladly take over any kind of evil to win God's friendship, the heritage of Heaven, true peace of conscience, and the final possession of everlasting joy? Who would not with all his spirit spurn the vanity of the world, in order to acquire the sweetness of Christ and victory over sin? Who would lack the prudence to bear present evils rather than get into the evils of Hell, rather than turn out to be forever an enemy of God, an associate of the devils, and the slave of sin?

Lazarus had ill fortune for the short time of this life, and so he is now consoled beyond the bounds of all time. For his beggary he has his fill at the choicest kind of banquet with the Bridegroom and the Bride. For his patient suffering he is recompensed with the solace of the sweetest companionship. For his being an outcast and for his lowly regard of himself for love of God he is elevated to the splendid wealth of all the Godhead. He could never have proved so pleasing to God if he had sought the empty glory of the world or the deceptive freedom of the flesh.

Because he kept to the path of virtue and clung so steadfastly to God, he has found the God of all consolation and the fountainhead of all glory.

4. Oh, how highly these most distinguished servants of God esteemed the lowly path of virtue, when they gave up the most ample wealth and the closest friends, bid-

ding farewell to all worldly association, in order to make themselves pleasing to God in the silence of their hearts and the purity of their spirit, and to be more closely united to Christ, the model of all virtues.

With what humility and pleasure they submitted to the hardships imposed on them, believing no greater distinction could happen to them than to suffer humiliation for Jesus. How ardently they ran the course of his footsteps. Like tow set afire, they spurted the flames of devotion in every direction, wherever the Holy Ghost urged them to go. They spared neither body nor soul nor their inmost feelings and inclinations in order to rid themselves of the deadweight of vice and comply the more readily with the service of Jesus.

How carefully they kept away from sin, preferring a thousand times to die rather than offend Jesus grievously. Like well bred and informed children, their gaze rested with the greatest reverence everywhere on the majesty of their heavenly Father, while they remained so hostile to the flesh, so averse to the world, and so set upon God that they never regarded themselves as poor and lowly enough for Christ's sake.

So great an energy and fire inflamed them interiorly that one cannot imagine what a firm bond and how valiant a love bound them to Christ.

Be a wise pupil and point the ear of your mind toward heeding Jesus as your true master in all things. Love him fervently, hear him with pleasure, follow him humbly, cry out to him: Jesus, what am I to do in all these straits and these dangers of mine? Do not desert me, I beg you, for I am your weak servant, who can do nothing unless your almighty hand guides me.

For Jesus alone will teach you more definitely and guide you more safely than the whole world of wise men with their human genius. Human beings just utter bare words, whereas Jesus utters living speech and words aflame, that set your inmost being afire and convert the very heart to God.

Take care, however, not to be too engrossed by the sweetness of virtue and devotion; rather learn to welcome plenty with fear, and to suffer lack with humble resignation.

Whether you are carried away by devotion or whether you lack it, keep Jesus alone in mind, for he alone is your aim and all the good you can have. He will give your mind its fill, will soften pain, will alleviate affliction, will encourage you to bear your cross, will enlighten your judgment, will inflame your love, will instill into your heart the desire for the life in Heaven, and so make you devoted to virtue, pleasing to God, and both companionable and truly conformable to himself.

(To be Continued.)

ITEMS OF INTEREST

The international colleges of the three branches of the First Order in Rome cooperated in celebrating the doctorate of St. Anthony. A week of lectures at Rome from April 28 to May 5, and at Padua from May 12 to May 19 was the form given the observance. The executive committee consisted of the heads of the three colleges, with the respective Father Generals as honorary chairmen and their Eminences the three Cardinal Protectors as patrons.

The indult granted to brothers and sisters of the regular Third Order by which they are permitted to do even the first washing of the chalice linens, has been re-communicated for five years from date of May 8, 1946. The indult requires that a member of the community be specially designated for the work of handling the sacred vessels and purifying the linens.

The petition submitted to the S. Congregation of Rites by the Procurator General O. F. M. referred to the original concession made in a rescript of December 22, 1928.

Inasfar as Poor Clare externe

sisters are members of the Third Order regular, they share the indult.

Fr. Cuthbert Gumbinger, valued contributor to the columns of THE FORUM for so many years, has been summoned to Rome by Fr. General Clement Neubauer O. F. M. Cap. to act as secretary of the order.

We shall miss Fr. Cuthbert keenly. But that shall not prevent us from wishing him as well as the order he serves all the blessings of God for many happy years.

Recent appointments of Field Secretary Vincent McAloon have included: The Milwaukee priest fraternity; Mt. Calvary preparatory seminary, Capuchin Fathers; Marathon Theological seminary, Capuchin Fathers; high school teachers' clinic, Franciscan Sisters, La Crosse (13); interview with Most Rev. A. J. McGavick, Bishop of La Crosse.

It is scarcely news to readers who have closely followed events of the liberation war in the Philippines, but it remains a painful fact that the Poor Clare convent of the Walled City of Manila was put right

on the spot and suffered complete destruction in the exchange of fire between the hostile forces. The surviving nuns are housed, for as long as they will be permitted to remain there, in a building once belonging to the Franciscan Fathers.

Meanwhile clothing and food are as big a problem as funds for reconstruction.

This ancient convent of the Poor Clares dates back to 1621, when it was founded as an offshoot of the Royal Monastery of St. Clare of Toledo. The foundress, Ven. Mother Jerome of the Assumption, made the trip from Spain to the Philippines via Mexico, the journey taking from April 28, 1620, to August 5, 1621! The convent to date has carried the title of Real Monasterio de Santa Clara de Manila.

When MacArthur began the cleanup of Manila in 1945, the Japanese drew his fire on the monastery, as they used it for a shield in their getaway from the neighboring fortress of Santiago. The whole building was reduced to rubble on February 22 and 23. Of the community of 32 choir nuns and 10 Third Order externes seven nuns and three externes besides three employees lost their life from shell-fire or crushing. Irreparable damage was done in the loss of old books, documents, relics, sacred vessels and images.

Destitute like so many of their compatriots, who are faced with rebuilding not only their own homes but their institutions as well, these Poor Clares, now at San Francisco del Monte, Quezon City, P. I., turn

to friends of St. Francis elsewhere to help them rebuild a home as soon as possible.

As a newswriter puts it:

"Fort Santiago is gone, and so is the monastery of St. Clare. We wonder which is the greater loss to the Philippines—the fort, with its dark dungeons, a cavalcade of oppression, domination, outright cruelty and inhumanity; or the monastery, never breaking its silence except with the music of prayer, a bastion against the world, a city of God.... with a permanent tradition of love".

From an account telling about the showing of the Azteca Studios St. Francis film in Ireland, a correspondent takes occasion to warn against certain amateurish and maudlin presentations, old-timers refurbished, being peddled anew at cheap rental throughout the United States. The Azteca film on St. Francis is in every way worthy. See FORUM March 1944 p. 94 and February, 1945 p. 63.

The Franciscan Educational Conference were guests of the Conventual Fathers (16) this year June 17-19 at Our Lady of Carey Seminary, Carey Ohio.

The Franciscans and the Missions was the subject of the discussions. There were papers by Fr. Cuthbert Gumbinger O. F. M. Cap. on St. Fidelis of Sigmaringen and St. Joseph of Leonissa on occasion of the second centenary of their canonization; on the Franciscan Missions in the Holy Land, by Fr. Paschal Kinsel O. F. M.; on the Theory of Missiology, by Fr. Ilde-

DISPENSE WITH CORD AND SCAPULAR?

LET IT be remarked, moreover that our best Tertiaries of either sex, not excluding the younger members, are nowadays all set to bear heavier obligations rather than lighter ones, and such a dispensation from the obligation of wearing cord and scapular would be a matter of puzzlement to them.—Tertius Ordo.

phonse Rutherford O. F. M.; on Franciscan Missions in Central America, by Fr. Francis J. Mueller O. F. M.; on the Franciscans in the Carolinas, by Fr. Ildephonse Gillogly O. F. M.; on Franciscan Missions among the Negroes, by Fr. Gordon Krahe O. F. M.; on Franciscan Missions in China, by Fr. Rock Knopke O. F. M.; on American Service Men and Our Missions, by Fr. Alban Bartholdus O. F. M. Cap; on the Home Front, by Fr. Norbert Schmalz O. F. M.; on Franciscan Missions among the Indians, by Fr. Emmanuel Trockur; on Training our Youth for the Apostolate, by Fr. Nathaniel Sonntag O. F. M. Cap; and on Franciscan Missions Past, Present and Future as a Challenge, by Fr. Marion Habig O. F. M. ●

The shrine of our Lady of Carey, in charge of the Conventual Fathers of our Lady of Consolation province (16), is a shrine dedicated to our Lady Consoler of the Afflicted. The image, which is the focal point of the shrine, was brought to Carey in 1875 from the mother shrine in Luxemburg.

From the earliest days of the founding of the shrine at Carey, Our Lady has deigned to bestow remarkable favors on the afflicted venerating her there. The fourth Saturday after Easter (feast of Our Lady of Consolation), the Sundays of May and August, and notably August 14 and 15 are days of special observance at the shrine, though there are accommodations for pilgrims the year around at Pilgrim House, Carey Ohio, in charge

of the Franciscan Sisters of Tiffin (37).

Highways 15, 23 and 53 lead to Carey, which is not far from Fostoria and Upper Sandusky, and on a line almost directly south of Toledo. ●

Tertius Ordo, publication of the Tertiary general secretariat O. F. M. Cap., in its issue for March 1946, refers to an indult of the S. Congregation for Religious Affairs May 20, 1942, to the effect that for the duration of the war, respectively of the cloth shortage, commutation may be made of scapular and cord with some other article of devotion.

The latter was news to us, due to communication difficulties. As we, in our supposed land of plenty, are being reduced to a similar shortage of cloth—as dealers can tell you!—we may willynilly soon have to use the indult, at least so far as scapular cloth is concerned. ●

The Tertius Ordo article on the indult to replace scapular and cord, tells of requests being made for an indult to permit replacement permanently, and asks for opinions on the matter.

Tertius Ordo, basing on the traditions of the order as well as on the rule of Leo XIII, and no less on the spirit of our best Tertiaries not excluding the juniors, holds out for retaining the obligation of scapular and cord, indeed recommends even the use of the larger scapular of several fingers' width and length bound at the waist by the cord, as prescribed by Pope Julius II May 15, 1508. It prefers that the obligation be retained even at the risk

THE EASIER WAY?

TO MAKE life in the Third Order easier is to abate its force and value. The Third Order will either remain the Order of Penance, or it will cease to exist.

We readily admit that wearing the scapular and cord not seldom, especially in summer time, causes real inconvenience. But at that time it is also a very good means to expiate the sins committed by the world as a result of its neglecting the laws of decency and shame.—Tertius Ordo. ●

of diminished membership.

Yet it frankly concedes that "the habit does not make the monk", and that all told it is better not to dismiss objections offhand. Hence the plea for expression of opinions.

At our fourth national congress at Louisville an eminent congressman offered to submit a plea to Rome for mitigation of the point. The delegates at the time cried the offer down, for very much the same reason as those advanced in *Tertius Ordo*.

If they were there to do it, the Franciscans in Lithuania could be celebrating the seven hundredth anniversary of their arrival in Lithuania in the year 1945-1946.

The first recorded entry into Lithuania on the part of the Friars was made by no less a celebrity than Friar John of Pian di Carpine, the Columbus of the Orient, the man who in his day made the journey which opened the road between Europe and the heart of China.

Friar John made no foundation in Lithuania; he merely crossed the boundaries of the then still pagan country while he was on his way to Tatar for Pope Innocent IV — and crossed them with some trepidation! But at the time other friars began the work of conversion, and as early as 1247 the Sovereign Pontiff named Fr. Henry of Luxemburg bishop for the country.

Grand Dukes Mindaugas, Vitenis, and Gediminas, in the course of the next hundred years, favored the Church and the Friars greatly, although there was as yet no general trend toward the Faith. The latter set in under Grand Dukes Vytautas

and Jogaila (1385-1430), who determined to join the Church with all their people, and entrusted the work to the Friars.

In the last score of years of the seventeenth century an Observant and a Conventual province were working side by side, amid great religious and nationalistic difficulties. The difficulties increased when Lithuania was incorporated into Russia in 1795, and in 1863 all the convents of the order except that of Kretinga were suppressed by the Russian government, some friars being exiled to Siberia, others escaping to foreign countries, and the rest transferring to the jurisdiction of the local bishops.

The friary of Kretinga managed to survive until 1914, when only two friars remained. At the time certain secular priests made great efforts to obtain from the Russian government the permission to join the Franciscans and serve the order in their country. When Lithuania won its independence following 1918, the priests carried out their design, and both the First Order and the Third Order were making rapid strides forward when the recent war again enslaved Lithuania.

The lot of the Friars proved after 1940 to be again deportation to servitude, refuge in foreign countries, and in part disappearance from notice. A contingent has reached the United States, where they have headquarters at Mt. St. Francis, Greene Maine (25). The Third Order has always had a strong following among the Lithuanian nationals in America.

It is an amazing thing how St. Philip Neri, who was favored with so many colloquies with God, who so constantly experienced the Divine sweetness, who was endowed by Heaven with such extraordinary gifts looked upon it as fallacious and perilous in the extreme for spiritual men to seek after visions and revelations. He sharply rebuked those who took pleasure in such things and declared that there was no snare of the Devil into which it was easier for men to fall than into follies such as these. — Quoted in Maynard, *Mystic in Motley*.

CALENDAR OF PLENARY INDULGENCES

AUGUST

2. Portiuncula, toties quoties.
3. Bl. Agathangel and Cassian M. 1 Or.
19. St. Louis B.C. 1 Or.
10. St. Clare of Assisi V. 2 Or.—G.A. and P.I.
15. Assumption.—G.A. and P.I.*
16. St. Joachim C.
17. St. Roch C. 3 Or. (Fran.)
18. St. Roch (Conv.)—On each of the five Sundays before the feast of the Stigmata.
19. St. Louis B.C. 1 Or.
25. St. Louis King C. Patron of the Third Order
26. Bl. Bernard of Offida C. L Or. (Fran.)—Seven Joys (Conv.)—St. Roch (Cap.)
27. Seven Joys of B.V.M. (Fran and Cap.)

GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*

On each of twelve successive first Saturdays of the month. Prayers in honor of the Immaculate Conception. The first Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulged Blessing as given in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.

Any priest having the faculties of the diocese can give the Indulged Blessing in this form in the confessional.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Sr. M. Teresa Gardener P.C.E., Sr. M. Loyola Schuster (23), Sr. M. Siegfrieda Zidewska (19), Sr. M. Mercedes Sturtzer (42).

Appleton: Marguerite Sanem, Mary Magdalene Slattery

Brooklyn: Marcella Mullins

Chicago: Agnes Huntscha, Margaret Brown, Ellen Griffin, Ellen Scannell, Mary Dixon, Ann Green

Chicago Heights: Josephine Ciappa, Nicasia Faleca, Antima Razzano, Maria Cappelletti

Cincinnati: Jennie Finnigan, Caroline Haun, Charles Miller

Cleveland: Margaretha Blaseg, Mrs. M. Eisinger, Elizabeth O'Neil, Rose Schwartz, Ann Mathias

Ford du Lac: Louisa Dreifuerser

Louisville: Anna Edna Robb

Milwaukee: Elizabeth Hayden, Catherine Meyer, Anna Chalupka

New York: Mary Hart, Anna Troendle, Margaret O'Callaghan

St. Louis: Sarah Phelan, Emma Mosbacher, Cecilia Hunt

Spokane: Bertha Perusse

Terre Haute: Ida Madden

Waupun: Mary Daily

Put THE FORUM on your mailing list for the current Obituary notices of your Community or Fraternity.

Address: THE FORUM. 5045 Laflin Street, Chicago 9, Ill.

Special Leaflets

Novena prayers in honor of the Sacred Heart .....	.90 @ 100
Novena prayers in honor of St. Joseph .....	.60 @ 100
Novena prayers in honor of St. Ann .....	.60 @ 100
Novena prayers in honor of B. V. M. ....	.60 @ 100
Novena prayers in honor of St. Jude .....	.40 @ 100
Our Lady of Lourdes leaflet .....	.40 @ 100
St. Francis prayer leaflet .....	.40 @ 100
St. Anthony prayer leaflet .....	.40 @ 100
Prayer before Benediction leaflet .....	.40 @ 100
Peace leaflet and Consecration To The Immaculate Heart of Mary .....	.50 @ 100
What A Life! (Third Order and Youth) .....	.90 @ 100
Agnus Dei Leaflet .....	.90 @ 100
Franciscan Crown leaflet .....	.90 @ 100
What Is The Third Order? .....	.40 @ 100
Tertiaries' Obligations and Privileges .....	.40 @ 100
What's Your Objection (Third Order) .....	.90 @ 100
General Absolution leaflet (explanation) .....	.90 @ 100
General Absolution cards (for confessional) .....	.90 @ 100
Hidden Power (Third Order)	2.25 @ 100
Prayers for Vocations .....	.30 @ 100
Your Boy Invited (On Priesthood) .....	.90 @ 100

Franciscan Herald Press

5045 South Laflin St.

Chicago 9, Illinois